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Civilisations; the Modern Conscience in Relation to Racial Questions (General); the Modern Conscience in Relation to Racial Questions (the Negro and the American Indian); Positive Suggestions for Promoting Inter-Racial Friendliness.

It is unlikely that any symposium ever boasted a list of more eminent contributors. Fouillée, Reinsch, Sergi, Boas, Wu Ting-Fang, Kato, David Lubin, Felix Adler, Zangwill, Olivier, Sir Charles Dilke, Sir Harry Johnston, Du Bois, are a mere handful out of a bewildering array of internationally distinguished names. That of Booker T. Washington is conspicuous by its absence. As a collection of the opinions of such men on their respective subjects, the volume has an unquestioned value. As a means to the end of promoting brotherly love, universal concord, and world peace, the Universal Races Congress must yet justify its creation and existence. Race and color and creed still remain race and color and creed. The dismemberment of Persia is not stayed by resolutions of a harmony congress held in London and participated in by St. Petersburg. Turkey and Italy scarcely cease to fight before Turkey and the Balkans begin. Human nature is human nature still.

ALFRED HOLT STONE.

*L'Arbitrage International chez les Hèlènes.* Par A. RAEDER. [Publications de l'Institut Nobel Norvégien, Tome I.] (Christiania: H. Aschehoug and Company; New York: G. P. Putnam's Sons. 1912. Pp. 324.)

THIS is the first of a series of publications to be issued by the Nobel Institute in the interest of international peace. It is not, however, a partizan work. The author has wisely contented himself with stating and analyzing the facts. He does not even let the reader know whether or not he himself favors resort to a court in all cases of international disagreement.

Impartiality of this sort is all the more praiseworthy in that the record which he lets speak for itself does not tell a clear story. International arbitration is a branch of international law and the Greeks were the originators of the one as of the other. Most of what this gifted people produced we may trace to their method of political organization in city-states—their systems of domestic law, for example, without which their international law is inconceivable. The city-states, however, were formed into loose groups by the existence of various comprehensive *ethne*, and into a visionary nation by linguistic, religious, and cultural affinities. The bonds were not strong, but they fostered the growth of interurban, that is to say, international law. International arbitration has thus no lowly origin, but takes its rise in some of the highest yearnings of the Greek people. This mode of averting war is shown by Raeder to be also a concomitant of political progress in that among the Greek states Athens particularly championed its application. It was often ineffectual. Thus Raeder does not fail to note that despite the

inclusion of a stipulation for compulsory arbitration of all differences in the treaties made by Athens, Sparta, and Argos between 445 and 418 B. C. it was by a resort to the arbitrament of war that the great national questions of that epoch were settled. He even emphasizes the fact that the successive *hegemons* of Greece frequently constrained their allied or subject cities to arbitrate disputes, to the end (certainly with the result) that they themselves tyrannized with less disturbance and danger. He does not gloss over the five notorious instances in which the same controversy was "settled" by arbitration again and again, the case being reopened every time a change in the political constellation gave the defeated party hope of a different issue. In general Raeder thinks that arbitration proved successful as a solution of grave international problems in the seventh and sixth centuries B. C., when there existed in Greece a group of autonomous states—before the growth of irreconcilable antagonism between Sparta and Athens had divided the whole civilized world into two hostile camps. Thereafter nothing could avert war. It again achieved many peaceful triumphs in the Hellenistic age, and, as *arbitrage compromissoire*, it reached its largest application in this, the culminating epoch of Greek political development. Rome used it merely as an instrument of government.

The value of Raeder's book does not consist in the novelty of the conclusions reached. These may be found much more quickly, for example, in Westermann's brief article on "Interstate Arbitration in Antiquity" (*Classical Journal*, II. 197 ff., 1907). The work has other merits. Over three-eighths of it is really a case book of the subject, a critical account of the eighty-one known instances of the successful, unsuccessful, or merely mooted application of judicial treatment to international troubles in Greece. Most of the remainder is devoted to a classification of the instances from various standpoints—their chronological and geographical distribution, their connection with imperial and federal schemes, their subject-matter. Procedure before, during, and after the trial is carefully examined.

The work seems as a whole well done. Occasionally an instance is not dated as precisely as it might have been, no. xxxviii, for example. Few omissions have been noticed. The case of the dispute between Hiero of Syracuse and Thero of Agrigentum in which Simonides, the poet, officiated as arbitrator is missing in the catalogue. The *Hellenica Oxyrhynchia* (II. 4) ought to have been cited for the permanent board of dicasts in the Boeotian League. Some readers may perhaps think an allusion to Phillipson's big work on *International Law and Custom of Ancient Greece and Rome* (II. 127 ff.) desirable. No one will fail to censure the absence of an index. The translation into French was made by M. Synnestvedt, *docteur en droit* of the University of Paris.

W. S. FERGUSON.